

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, MARCH 13, 1913

NEW SERIES, VOL. XV., NO. 11

## KINGDOM BRIEFS

Brother A. D. Jacks can be secured by any church wishing a pastor for one Sunday.

The Education Commission is called to meet at Clark Memorial College on the twentieth instant.

The committee on encampments appointed at the last State Convention had a meeting last week at Gulfport. They meet again in Jackson on the 25th.

Pastor J. W. Steen resigns at Philadelphia, Miss. He says, however, that he has four other churches. Four churches are enough, we think, to keep a man busy.

It is a joy to see how the interest grows in the W. M. U. at Clinton. Indeed, every part of the work shows a healthy condition and the attendance at all services is good.

Brother C. C. Chapman is teaching the high school at Vestry but he wants to give his life to the ministry to which God has called him. He comes of a preaching family, and is open to work.

"Father Buckner," of the Texas Baptist Orphans' Home, leaves on the 14th for a trip to China. He has been deeply interested in establishing a home in China for orphan children.

A benevolent gentleman who did not need either of the books offered to subscribers for renewal, and 50 cents sent the extra half dollar anyhow and requested that the book be sent to one of the deserving young preachers at Mississippi College.

A new book by Evangelist T. T. Martin is just now coming from the press. If it is like his preaching and his recent book, "God's Plan With Men," it will strengthen and clarify the faith of many.

The Baptist Orphanage rejoices in a new hospital matron in the person of Miss Lona Miley. The children brag on her on her sweet smile. Miss Miley is indeed an acquisition for whom to be thankful.

The daily papers report a good meeting at Shubuta in which fourteen were received for baptism and four by letter. At the close of the meeting the church was so strengthened that they called Pastor Chandler for full time henceforth.

Any church or Sunday School wishing a bargain in Testaments and Bibles, can get them by an immediate order to The Baptist Record. Nineteen Bibles 4 x 5 3/4 inches, and twenty Testaments 4 x 6 1/4 inches—all for five dollars. Carriage extra. Write at once.

Dr. B. H. Carroll has been and still is seriously ill at his home in Fort Worth, though now reported somewhat improved. His life has been a great blessing to the world and fortunately his books will perpetuate his influence for good through another generation.

Brother McComb and Brother Mayfield both say that where The Baptist Record is read they find the people ready to contribute to the endowment of the college. We are glad to be of service to such a worthy enterprise and hope to further every interest of the Kingdom.

The widow of the late Rev. T. C. Schilling at Magnolia, Miss., has a large number of the "Histories of the Mississippi Association" on hand, which she would be glad to sell, as she needs the money. Send her one dollar for the cloth bound or seventy-five cents for the paper, and she will send it to you.

The first instance in which the new Webb liquor law was invoked occurred last week at Lawton, Oklahoma, when forty-three cases of whiskey and sixteen cases of beer which had been shipped from Fort Worth and Kansas City, were confiscated by officers of the State. It surely will not be the last.

The suffragette parade in Washington City at the inauguration of President Wilson suffered at the hands of an unsympathetic crowd who crowded them uncomfortably and made uncomplimentary remarks about them. Some will see in this the need of the ballot for women. Others will see the folly of it. It all depends on what you thought beforehand.

Already some of the brethren have begun working for a ticket to the Southern Baptist Convention in St. Louis in May by getting subscribers to The Baptist Record. We can't announce yet what the ticket will cost, but it will be something like \$15 from Jackson; more or less, according as you are south or north of Jackson. If your ticket costs \$15, send fifteen subscribers for one year and the remittance for them. Send them as fast as you get them.

A good rule for white Christians to observe in their conduct toward negroes is so to behave toward them that the memory of their earthly conduct would not embarrass them if they should meet their colored acquaintance the next day in heaven. On the other hand, a man who is not a Christian should so treat a colored person that the recollection of his earthly relation would not add to his suffering if he meets him in the meteor world.

When M. T. Yates graduated at Wake Forest College, the acting president asked him what he was going to do next. He answered that he would work and pay \$250 he owed for his education; then go to China as a missionary. The same day this friend handed him the \$250 collected on College Hill. Two churches called him

one in Alabama, offering a salary of \$2,000 a year; the other from Richmond offering \$750 a year for work in China. He accepted the latter and spent 40 years in China.

W. E. Tynes desires to visit the churches in Southwest Mississippi holding meetings for Bible study and the promotion of the devotional life, meanwhile representing the Baptist Record with a view to putting it in every Baptist home. On short visits he would give his chart lectures, one or more, on the life of Christ. The chart is said to be the most ingenious thing ever invented for studying the life of our Lord, and all Bible students should hear him in one or more of his lectures. Write him at Osyka, Miss.

Pastor H. W. Provence and President J. W. Provine, of Clinton, have secured a stereopticon outfit and mounted it in the upper chapel of Mississippi College. On the evening of first Sunday Dr. Provence gave a most interesting illustrated lecture on China showing on the screen views that he and his collaborators had taken in that great country. This lecture ought to be delivered all over the State. It gives the ones who hear and see it a clearer idea of the work and the need for workers. Through the eye, it is said, more than ninety-five per cent of all knowledge enters.

Ex-Governor R. B. Glenn, of North Carolina, has been engaged by the prohibition leaders of Mississippi to deliver about twenty addresses in this State during April, on such subjects as "The Nation's Call to Temperance," "Our Young Men," "Character Building in the South," etc. It is the consensus of opinion that never since the days of John P. Gough has the American platform had Governor Glenn's equal. The Western Chautauquas regard him superior to Bryan, LaFollette, or Dilliver. Florida, Alabama and Pennsylvania, which states he recently spoke in, say that the cause of temperance and prohibition were greatly elevated and strengthened by his lectures. Governor Glenn has been dated for about twenty places in Mississippi, beginning March 30th.

The liners on the high seas can now be contrasted by the wealth of their wireless equipment. Some equipments can only carry correspondence over exceedingly limited areas, while the greatest liners throw their mystic arms over enormous seas. A man's sympathies may be regarded as his wireless equipment. Some are pathetically poor and have no range beyond the circle of their own family life. Others may be sensitive over the area of their own denomination. But powerful saints have an equipment which touches the joys and sorrows of the uttermost parts of the earth. Our prayers are determined in their range by the wealth or poverty of this equipment, and I think we may say that very commonly our sympathetic correspondences are dwarfed and scanty.—J. H. Jowett.



## CONTRIBUTED ARTICLES

### ELECTION.

In reading the account of the meeting at Pontotoc, as given by Rev. W. A. Jordan, I am somewhat surprised at the attitude of some of the brethren. The only reason in the world that I have for believing in the doctrine of election is this: That I find it clearly taught in the Bible. The only way to get rid of election is to get rid of the Bible. We are confronted, not by what philosophy teaches, nor what scholars say, but by what the Scriptures say.

Not only does the Bible teach election, but it makes it a part of the entire scheme of grace. It is the great underlying principle of the Gospel.

I once had the doctrine of election as I hated nothing else. I was prejudiced against it. I even went so far as to dislike those who believed it. I even had a great dislike to certain passages of Scripture which seemed to allude to this doctrine. It made me angry to hear them quoted, even without comment. I had reached the conclusion that I must either give up the Bible, or receive the doctrine of election; for the doctrine of election runs through the entire Bible. I do not propose to give up the Bible, for it is the most precious book in all the world to me; therefore, I must receive the doctrine of election. But some say that they believe it but never teach it. What authority have we got for refusing to teach a doctrine which we find taught in the Bible? I would not believe it if I did not find it taught here, but since I find it clearly taught here I believe it, and therefore feel bound as a servant of God to teach it. I cannot do otherwise and be true to myself and my God.

I know that our leading brethren believed and taught the doctrine of election long before I accepted it as true. So, you see, I do not accept it simply on account of what they say, and I would feel a delicacy in rejecting their teaching, and setting up my own judgment against them. Of course, I could do this years ago when I knew so much more than I do now, (1) but as the years have passed, and with them my early knowledge of great questions I should not like at this time to set my judgment up against the leading theological writers.

Permit me, then, at this time, to quote a few words from some of our leading preachers. Rev. J. L. Dagg, D. D., says: "All who will finally be saved were chosen to salvation by God the Father, before the foundation of the world, and given to Jesus Christ in the covenant of grace."—Manual of Theology, page 309. Rev. J. P. Boyce, D. D., LL. D., in his Abstract of Theology, page 347, after having defined the doctrine in the most unmistakable terms, says: "This theory, therefore, teaches that election is:

(1) An act of God, and not the result of the efficacy of the elect.

"(2.) That this choice is one of individuals and not of classes.

"(3.) That it was made without respect to the action of the persons elected.

"(4.) By the good pleasure of God.

"(5.) According to an eternal purpose.

"(6.) That it is an election to salvation and not to outward privileges."

I might add just here that Dr. Boyce is considered a fairly good authority in some sections and among a certain class of preachers.

Rev. A. H. Strong, D. D., LL. D., in his Systematic Theology, page 427, says: "Election is that eternal act of God, by which in his sovereign pleasure, and on account of no foreseen merit in them, he chooses certain out of the number of sinful men to be the recipients of the special grace of his Spirit, and so to be made voluntary partakers of Christ's salvation."

Rev. C. H. Spurgeon, London, was considered a right good preacher for his opportunities, and from what I can learn of him he was considered fairly sound. In Vol. 2 of his Sermons, page 68, he says: "Now, first, I shall speak a little concerning the truthfulness of this doctrine (of election), 'God hath from the beginning chosen you to salvation.' Secondly, I shall try to prove that this election is absolute: 'He hath from the beginning chosen you to salvation,' not for sanctification, but 'through sanctification of the Spirit and belief of the truth.' Thirdly, this election is eternal; because the text says, 'God hath from the beginning chosen you.' Fourthly, it is personal: 'He hath chosen you.'"

Again in Vol. 3, page 346, in his sermon on "Particular Election," Mr. Spurgeon says: "However, without doubt, it is the doctrine of Scripture, that those who are saved are saved because God chose them to be saved, and are called as the effect of that first choice of God. If any of you dispute this I stand upon the authority of the Holy Scriptures; aye, and if it were necessary to appeal to tradition, which I am sure it is not, and no Christian man would ever do it, yet I would take you upon that point; for I can trace the doctrine through the lips of a succession of holy men, from the present moment to the days of Calvin, thence to Augustine, and thence on to Paul himself; and even to the lips of the Lord Jesus Christ. The doctrine is without doubt taught in the Scripture, and were not men too proud to humble themselves to it, it would universally be believed and received as being no other than manifest truth."

Much more might be quoted from Mr. Spurgeon, but this is sufficient to show that he believed in absolute, unconditional, personal, eternal election, and was not afraid or ashamed to preach it.

Rev. John A. Broadus, D. D., LL. D., is considered by some of us as fairly good authority. I find in his commentary on Mat-

thew, page 450 (Matt. 22:14) the following: "The selection of the actually saved may be looked at from two sides. From the divine side, we see that the Scriptures teach an eternal election of men to eternal life, simply out of God's good pleasure. From the human side, we see that those persons attain the blessings through Christ who accept the gospel invitation and obey the gospel commandments."

Rev. E. Y. Mullins, D. D., LL. D., president of the Southern Baptist Theological Seminary, could hardly be classed as an ignoramus. In fact, since he has written "Why Christianity is True," and "The Axioms of Religion," two of the best books which have been published for the past fifty years, quite a number of our brethren are beginning to look upon him as a man of some ability; and since he has written his little book on "Baptist Beliefs," they have come to accept him as a fair exponent of Baptist principles. I quote from his little book, page 26: "In consequence of their sinful nature, and habitual choice of evil, men, if left to themselves, would inevitably refuse salvation. A Gospel, good news of salvation, announced to a race of sinful men and left without the active energy of God's grace to make it effectual, would surely come to naught. There are two choices necessary in a man's salvation: God's choice of man and man's choice of God. \* \* \* But God's choice of man is prior to man's choice of God, since God is infinite in wisdom and knowledge, and since He will not make the success of His kingdom depend on the contingent choices of men."

The Philadelphia Confession of Faith, chapter III, Art. 3, page 12, says: "By the decree of God, for the manifestation of His glory, some men and angels are predestined, or foreordained to eternal life through Jesus Christ, to the praise of His glorious grace; others being left to act in their sin to their just condemnation, to the praise of His glorious justice." Art. 7 says: "The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending to the will of God revealed in His Word, and yielding obedience thereto, may, from the certainty of their effectual vocation, be assured of their eternal election; so shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence and abundant consolation to all that sincerely obey the Gospel."

I have given these quotations to show what we, as a people, believe, and what our leading brethren, together with our confession of faith, teach. The teaching of these leading brethren did not convince me of the truthfulness of the doctrine. I never would have believed it if I had not found it clearly taught in the Bible. In my next article I will show from God's Word that the doctrine is true. "How firm a foundation ye saints of the Lord."

A. J. Preston.

### COMPASSION OF JESUS FOR MEN.

By J. W. Lipsey, D. D.

#### Article II.

Someone has said, "It is not who you are with God, but what you are." Christ died for the ungodly, whatever the sex may be. Neither is it a question as to how deep in sin the life may have gone, but are you in Christ or out of Him? The one is life and the other is death. Christ is essential for the least sinner, and He is sufficient for the greatest.

It was the compassion of our Lord that brought Him to earth for the lost. Neither pathos nor pity brought Him. These have left many lost souls in the pit when men and women are starving for compassion. Words are stones to a starving man when he is hungry. To the widow who has but scant clothing, no food, without wood or coal, in midst of winter, hungry children, but little cover for her beds, a sack of flour, a ham of meat, a half dozen pairs of shoes, and as many blankets are more acceptable to her home than all of your pity, prayers and dead faith. "Empty wagons are noisy." James, the brother of our Lord, says:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."—(2:14-17.)

Compassion is what we both want and need when in trouble, and not crystalized blessings. There were two superhuman acts in the ministry of our Savior's life. One was when He crossed the sea of Galilee and went into the land of the Gerasenes what did He expect to find there? The other was when He entered the region of Tyre and Sidon.

In these regions where we would expect least, we found most. Among the Gerasenes He found the chief of sinners, who became the chief of missionaries. In the region of Tyre and Sidon He found a lost sheep of Israel. Out of her became a princess of faith. As long as the world stands these monuments of compassion will be read. The Savior was the most self-sacrificing being in the universe.

The Master's compassion on Legion the chief of sinners. In a beating storm Jesus crossed the Sea of Galilee to reach and save a poor alien to God and a bitter foe to man. He was a man plunged into all evil, and a stranger to right and wrong.

"And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship immediately there met him out of the tombs a man with an unclean spirit, who had his dwellings among the tombs; and no man could bind him; no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he

was in the mountains, and in the tombs, crying, and cutting himself with stones."

Here is what sin does for its victims. Strange that a human being, whose ancestor was created in the image of God, had marred that divine gift, and through sin, became a raving maniac. He now defies the Son of God, the Son of Man, the Great Physician. Who offers cures for all of man's woes. Like the men who drove the nails through the hands of Jesus on the cross, "he knows not what he does." It was a sin of ignorance, therefore it was forgivable. It was a sin of the head, therefore blindness. But He, who came to seek and save the lost, would not withhold His compassion from the prodigal son of Adam. The Master, without the knowledge or consent of Legion, had said to the evil spirit, "Come out of the man." The Sovereign had the right to deliver the creature, the work of His own hand. "Even so, Father, for so it seemed good in Thy sight." This was done that, "The purposes of God according to election might stand."

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. 9:15-18.

If Legion was saved by works, Paul ought to surrender his credentials. The key to the whole matter is sovereign compassion. Like Pharaoh, Legion was raised up that God might show His power in him.

Christ took all the shame of the unfortunate man that He might extend to him heirship in the Kingdom of heaven, when the Lord heals He gives work. Therefore He said to Legion, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." When the Master extends compassion He assumes liabilities and responsibilities.

When we receive the Lord's compassion we are brought under new and higher obligations. Increase of abilities means greater expansion. Expansion calls for a higher sphere of life. In proportion to our opportunities there are fields of usefulness. When the Lord made disciples He told them the world was the field. He gave the power before He assigned the work. Decapolis was waiting for the new convert. When God sends the sower He makes the seed grow. Grace and power is equal to liabilities and responsibilities. "As your day so shall your strength be." He who said, "Go into all the world," also said, "I will be with you." In the compassion of Christ we have two important relations. First, in Him, and second, with Him. In Him is forensic—legal; and with Him is companionable—social. To be in Christ is to have all of His pure, holy life instead of our sinful, corrupt one. His life imputed to us makes us holy in the sight

of the just law. We are approved in Him made alive in Him, established in Him, triumph in Him, new creatures in Him, reconciled to God in Him, blessed in Him, saved in Him. Then we are crucified with Him, we died with Him, we were buried with Him, raised with Him, joint heirs with Him, quickened with Him, will reign with Him, and walk with Him. His compassion for suffering humanity left nothing undone which ought to have been done. His personal curing is called bearing our infirmities. He did not take the disease into His own body. Neither did He take the essence of sin in His own heart, but He purged the body by removing the disease as well as its cause. Just so He cleansed the soul from the overt acts, and also from the essence of the heart. His divine power had no limits. "God gave Him the Spirit without measure. Thus He bore our sins by the same power which He used in bearing our diseases. Matthew gives this as a fulfillment of Isaiah 53:4. (Mat. 8:17). Friends brought a paralytic to be healed. But the Lord first healed his soul. "Thy sins be forgiven" was uttered before, "Take up thy bed and walk." The greater has the precedence. But each burden was borne through the compassion of the Lord.

Memphis Tenn.

### Mississippi Woman's College

#### THINGS MOVE SWEETLY.

Things have been pursuing the even tenor of their way with us, enlivened by a little basket ball, a little tennis and a little chicken pox.

On Wednesday and Thursday we had the pleasure of having with us Dr. H. W. Provence, of Clinton, whose visit we all greatly enjoyed. Thursday morning he spoke to our girls, bringing us greetings from our brothers and sisters at Mississippi College and Hillman, and telling us many interesting things about China.

Wednesday night, Miss C. Brehm, a W. C. T. U. lecturer, sent out under the auspices of the Presbyterian church, gave us a most helpful and instructive lecture. She is an elegant, cultured, Christian woman of fine appearance and splendid address.

Friday, President Joe Cook, of the State Normal, spent the morning with us, conducted our chapel exercises and made our girls an excellent talk. He has enrolled about 325 students at the Normal. Mr. Arthur Lee Williams, of Magnolia, spent Saturday and Sunday with us, speaking at chapel on Saturday and giving us a splendid lecture Sunday afternoon. On Sunday night he filled the pulpit at the Main street church. His lecture is called "Making Things Happen," and it is entertaining and helpful.

J. L. Johnson, Jr.



# The Baptist Record

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## EDITORIAL

### The Budget and the Present Crisis.

We believe in the budget first of all be-  
cause it embodies the Bible plan of getting  
an offering from every member of the church  
for every object of benevolence on every  
Sunday that the church meets. It ought  
to be adopted in every church and then it  
ought to be worked.

Like every other  
good thing, it may be abused and thus work  
injury instead of benefit to the cause. The  
law was taken advantage of by sin to pro-  
voke to more and worse sin and thus  
produce death. Grace is subject to abuse  
and is by some abused to countenance indif-  
ference and disobedience to the command of  
God. Indeed, the greater the worth of any-  
thing, the more dangerous when abused.  
The budget plan of financing the business  
and benevolence of the church contemplates  
a system which renders unnecessary high  
pressure collection for its regular objects  
of benevolence. But it is an abuse of the  
budget to wait until the time when money  
is needed for an immediate crisis and then  
resolve to adopt the plan without providing  
for the time already gone by. That looks  
so much like playing a duty in a great  
emergency. It is equally culpable to say  
that we do not believe in high pressure col-  
lections and refuse to give because we be-  
lieve in a systematic plan when we have not  
been giving according to the plan.

It is also a great fault to say that we have  
adopted the budget plan and then step back  
and let it take care of itself. It must be  
faithfully and conscientiously looked after.  
Every member of the church must be person-  
ally seen and urged to subscribe. Then  
every member of the church who does not  
keep up his offering regularly according to  
the plan must be looked after. And then

## THE BAPTIST RECORD.

when we have worked the budget plan thor-  
oughly and successfully, if on account of the  
shortcomings of other churches, the Lord's  
work is in jeopardy, the man who loves the  
Lord will not refuse to help because he has  
already given through a plan already adopt-  
ed. We are to bear one another's burdens  
and so fulfill the law of Christ.

### The Local Church and the Kingdom

Of all the subjects that come under dis-  
cussion, deliver us from the misty, meta-  
physical dissertation on the relation of the  
church to the kingdom. That isn't the pur-  
pose of this article. Deliver us from thresh-  
ing over this old straw. The purpose now  
is to make something green grow where  
the feet of controversialists have trampled  
the ground till it is packed hard. The busi-  
ness of the local church is to help bring in  
the kingdom. We say to help bring it in,  
for there is no one congregation, however  
numerous or wealthy, that can do it, or was  
ever commanded to do it. The command to  
make disciples, and baptize and teach them  
to observe all the commands of Christ  
was not given to a local congregation.  
But believers in every place were by the  
apostles gathered in every place to further  
the gospel of the kingdom. It is a sin  
against God for a church to be absorbed in  
its local interests or confine its ministry to its  
own community. Its interests are the in-  
terests of the whole kingdom. There is no  
form of service nor any place in need but  
demands their support.

Suppose your heart should beat with only  
enough strength to keep itself supplied with  
blood. How long would life continue? Every  
drop of blood has to pass through the  
heart but it must also go to every part of  
the body. That's what the heart is for.

What would a locomotive engine be worth  
that could pull only its own weight? It  
would be fit only for the junk pile. And  
yet how frequently you hear the cry from  
a church that it must take care of its own  
local interests. A great church sometimes  
complains of local expenses being heavy. Or  
they are building a house or a parsonage.  
There is nothing that can relieve a church  
of the obligation to do its share in evangel-  
izing the world, of giving the Gospel to the  
destitute elsewhere. God is calling to sacri-  
ficial effort now to save a lost world. The  
churches are bending themselves to the great  
task. See to it not only that you individ-  
ually are found in the rank of helpers but  
that your church does its full share. It is  
a glorious privilege. Blessed fellowship of  
sacrifice and service!

No church deserves to live that does not  
participate in the work of redeeming a lost  
world. No church will live that does not.  
The fullness of life is only possible in the  
fellowship of service. It is only "with all  
saints" that we can comprehend what is the  
breadth and length and height and depth;  
and be filled unto all the fullness of God.  
It is a distressing commentary on the con-  
dition of any church or on the character of  
anybody's religion where argument or ex-  
hortation is needed to induce them to co-

Thursday, March 13, 1913.

operate in the effort to give the Gospel to the  
world or minister the grace of Christ to any  
need of mankind.

### Tempering Mercy with Justice

There are some among us who are advo-  
cating the return to the families of convicts  
the proceeds of their labor on the State  
farms. Before this sentiment has been al-  
lowed too much latitude there ought to be  
some serious thinking. We are too prone to  
give way to a feeling of sympathy that sacri-  
fices justice. Why not say something  
about giving the proceeds of their labor to  
support the families of their victims? In  
some cases the support of the family has been  
cut off by a murderous hand and the widow  
and children are left to suffer and fight an  
uneven battle through life, never having the  
material or moral support of husband and  
father. They go through life handicapped  
for lack of educational and other advantages.  
Why not let them be beneficiaries? The  
very conception of penal servitude is that  
the guilty man has forfeited his time to the  
State. If the State supports the family of  
the convict he may be well content for the  
chief restraint to crime has been removed.  
It is doubtful if one in ten ever makes enough  
to repay the State for the cost of convicting  
him. Most of these are never worth to the  
State more than an insignificant part of it,  
and the honest, peaceful law-abiding citizen  
has to foot the bill, paying to build court  
houses and jails, pay judges, prosecuting at-  
torneys, jurors and witnesses. All the  
convicts could make in the next fifty years  
would not pay for these things that are al-  
ready done.

It is probable that the profits are mostly  
from the labor of negro convicts; and ex-  
ceedingly doubtful if the advocates of re-  
turning the profits to the family would be  
willing to apply the profits where they be-  
long. The legislature could do well to look  
before they leap into such a measure as this.

Back of all this agitation is a distressing  
weakening of the sense of justice. Our age  
is afflicted with a microbe that is destroying  
a strict and exalted standard of righteous-  
ness. There is a sternness in justice that  
is essential to its very existence. It has  
straight edges and is four-square. It re-  
quires punishment of the guilty, punishment  
that is adequate to the offense. Those who  
would take hell out of the Bible would make  
the earth a hell. Those who would take  
jails and penitentiaries out of the land would  
make every other man fit for the jail. Those  
who would take the penal quality out of  
the work of convicts would open the way for  
more men to become convicts by removing  
present legal restraints. Justice to the  
guilty is mercy to the innocent and mistaken  
mercy to the guilty is cruelty to the inno-  
cent. God may be merciful. He must be  
just. Our mercy needs to be tempered with  
justice.

Thursday, March 13, 1913.

### A WORTHY EXAMPLE.

By J. A. Lee.

The worthy example to which I refer and  
that furnishes me with the subject for this  
article, is that of a Baptist church some six-  
teen or eighteen miles from Meridian. Some  
weeks since I received a letter from the  
clerk of this church giving me the names  
of six of its members who had moved to the  
city and had located in easy reach of High-  
land church of which I am pastor. Two  
other pastors received letters from the same  
church with a list of names of members who  
had moved into the city and located in the  
bounds of their churches. These letters  
asked that we look after these members and  
get them to join the churches, if possible.  
They also stated that the church was going  
to have a cleaning out and get down to the  
fruit-bearing branches, if possible, and it  
looked upon those who had moved away as a  
hindrance rather than a help, and so they  
are. Any Baptist moving into a new com-  
munity, town or city, and leaving his church  
membership behind is laying a foundation  
deep and strong on which to erect a state of  
do-nothing. There are at least three hun-  
dred such Baptists in Meridian, and they are  
one of the many problems of the city pas-  
tor. I believe every church in this land,  
regardless of its location, should go over its  
roll at least once a year, and, if possible,  
locate every member and send to those who  
have moved away, a letter of dismissal,  
asking them to join the nearest church to  
them and go to work for the Master. Not  
that the church is anxious to get rid of any  
of its members, but it will be better for the  
church and also the cause.

I know there are churches that do not be-  
lieve in discipline, saying we have no au-  
thority for excluding or withdrawing from  
a member, but I think we have just as much  
authority for withdrawing from a member  
as we have to receive one. The chief  
ground for withdrawing from a member is  
unworthy walking, and if ignoring the  
church in her public worship and support,  
both spiritually and in a material way, is  
not walking unworthily, pray tell me what  
you would call walking unworthily? It is  
a living, burning shame that Baptists will  
move everything, even to the old house cat,  
and leave their church letter. Some of  
them will live in easy reach of the church  
for years and refuse, or neglect, to become a  
member and help out the cause, and when  
asked about the matter, the excuse they give  
for not doing so is absolutely ridiculous.  
They say that they have a right to remain  
out if they see fit, and so they have, but  
this is one misuse of Baptist independence  
and where it goes to seed and brings forth  
a multitude of coldness and indifference on  
the part of the member and a lack of con-  
fidence and of infidelity on the part of the  
sinner whom the church member is expected  
to influence. What kind of an influence  
can, or will, a trunk Baptist have on his  
children or his neighbor who has a right to  
look to him for spiritual help? Now, this  
is what often occurs to a Baptist who has  
moved everything but his church member-

## THE BAPTIST RECORD.

5

ship. When the preacher goes out on a  
hunt for loose Baptists and finds one, he  
will say: "Well, Brother, are you a Bap-  
tist?" "Yes." "Where is your member-  
ship?" "At my old home church." "And  
who is your pastor?" "Well, I must con-  
fess that I do not know who they have now  
as I have been away for some time." "Well,  
what does your church pay her pastor, and  
how much do they help in the mission  
cause?" Here the poor fellow begins to  
turn all sorts of colors and the preacher,  
through sympathy for him, changes the sub-  
ject. My doctrine and practice on this  
matter is and has ever been, when one of  
my members moves out of easy reach of the  
church of which I am pastor and in reach  
of another church is for them to move their  
membership—not that I am anxious to get  
rid of the member—but I know it to be bet-  
ter for the member and the cause.

There are many things that make against  
the Baptist cause, however, I will only men-  
tion two. The chief thing in the country  
church is the graveyard. A majority of  
those coming from the country to the town  
or city gives as an excuse for not moving  
their membership, that their relatives and  
friends are buried there, and it would not  
look just right or be treating them just right  
to move. Well, after thinking over this  
point just a little I suppose they are right  
about the matter, for their relatives and  
friends are dead and their interest in the  
Lord's cause is also dead and I guess it is  
better to let all of the dead things stay in  
the graveyard together.

The thing in the city and large towns  
where there is more than one church is  
"First Church-ism." Now, I hope no one  
will think for a moment that I am striking  
at our strong city churches, for I am not,  
for without them our mission cause would  
suffer and much that is being done now  
would go undone and the general cause  
would suffer much. Many of our large or  
first churches are composed of three classes:  
top, middle and lower. The influence of a  
first church is felt throughout the whole  
city, and if they are highly spiritual the  
other churches will be also. If, however,  
they are worldly, the other churches will be  
likewise, and will point to the first church  
as its pattern. The following will serve us  
to illustrate what we mean. In a mountain  
range there are high points—low and me-  
dium points. The highest point in a moun-  
tain range has many advantage over the  
lower ones. They receive the first rays of  
the morning sun and are also kissed by the  
last lingering rays as it sinks to rest in the  
evening. It also casts the longest shadow,  
and has a diversity of temperature. At the  
base, or foot, it is usually dry, parched and  
withering. In the middle section there is  
a better temperature, one that stands for  
life and fruitfulness. At the top there is  
perpetual snow and ice.

The first church usually catches the first  
rays of anything religious that comes to the  
city and as the religious thing is leaving the  
city it flings back the kiss of goodbye. As  
the highest point in the mountain range

casts the longest shadow, so the first church  
has the greater influence in the city and the  
greater responsibility. If that influence  
be for good, behold how great a good may  
be done; but if for evil, behold how great  
an evil. The highest point has different  
temperature also, and the larger churches  
have different religious temperature. The  
lower is parched and going to waste. The  
middle is full of life and fruit and stands  
for the ongoing of the Master's Kingdom.  
In the top strata, however, there is perpetual  
snow and ice. To speak for or shake the  
hand of one of those brethren in the upper  
strata is like speaking to or shaking the  
hand of a snow man. Brethren, as I write  
this, it almost gives me a religious chill!  
Now, just one more point about the highest  
point. It has many crevices and jutting  
rocks that make excellent hiding places. So  
with our large churches, they furnish many  
hiding places for the do-nothing and pay-  
nothing. Brother, they join the church  
and then go off into a state of do-nothing  
and the poor overworked pastor sees noth-  
ing more of them unless in a case of sick-  
ness or a funeral; then he is expected to  
give the very best of attention, and if he  
fails to do so, they will sing a long meter  
doxology over him and have many to join  
in the chorus.

But I must stop by saying: Lord, hasten  
the day when every church in this land may  
have a clean-up day and cut down to the  
fruit-bearing branches. This method would  
cut us down some in numbers, however, we  
wouldn't miss them much, if any.

"Uncle Bill Turner," whom Mississippi  
College boys have known for two genera-  
tions, passed away in Clinton on Sunday  
evening. He has been a familiar and useful  
figure in the community for many years. Al-  
ways courteous and respectful, always help-  
ful he was the one on whom everybody de-  
pended when a member of the family died  
to locate a lot in the cemetery and make pre-  
parations for burial. Now his body lies at  
rest in the adjoining burial ground and his  
familiar face will be seen no more among  
his friends in Clinton. During his sickness  
it was the writer's privilege to read and  
pray with him and hear him express his pur-  
pose to receive and walk according to the  
word of the truth of the Gospel.

Great preparation is being made for the  
Mississippi Sunday School Convention which  
meets at Gulfport April 8th, 9th and 10th.  
Mr. W. C. Pearce, of Chicago, who is adult  
Bible class leader; Dr. A. L. Phillips, editor  
of the Sunday School Expert, Richmond,  
Va.; together with many other well known  
Sunday School leaders will be present and  
give those in attendance much to think  
about. Rev. J. Benj. Lawrence, D. D., will  
lead the Bible period before each session.

Brother J. C. Parker didn't let the rain  
stop him Sunday. He did some good work  
in Meridian for the hospital and he has a  
way of picking up subscriptions as he goes  
along on the train.



## WHY THEY CANNOT UNITE.

## Article II.

(Keep in mind that I am writing facts, as I see them, for plain people.)

The second in importance of points of difference between the Methodists and the Baptists are concerning Christian obedience, faithfulness and service.

Methodists hold that obedience, faithfulness and service are means of grace to be used by the believer to maintain the saved state and obtain the salvation of the soul in the end. That the faith may waver and fail and that then obedience, faithfulness and service will fail as a consequence and the soul lost. While Baptists hold that obedience, faithfulness and service are duties of those who are saved **already** by grace through faith in Christ, and that they are to be persisted in by the saved by grace for their own growth in grace to the glory of God, and for the good of mankind; and that persistence in these duties brings joy in fellowship with Christ here, results in Christian fruitfulness now, and will be rewarded by our Lord in the world to come. II Peter 1:5-8; I Cor. 3:9-15.

Baptists hold that the sinner believes to be saved and is saved in believing, which believing is a committal of the soul to God through Jesus Christ; and that being saved wholly by grace through faith, without works of any kind (Eph. 2:8-9; Rom. 4:5), the believer should serve God and obey God solely from appreciation of His greatness and goodness, gratitude for His mercy, and filial love, and not from any selfish end or purpose. At the same time Baptists hold that God's appreciation of such love, gratitude, appreciation of His mercy, and obedience and service on the part of those who are saved by His grace, is such that He blesses His children here in every act of obedience and service and will reward them in the life beyond. See I Cor. 9:17; Col. 3:23-25.

Baptists also hold that such is the Father's disapproval of the disobedience and unfaithfulness of His children that He chastens the disobedient and unfaithful here, and that such will lose, or fail to receive what would have been their reward in the life to come had they been faithful and obedient—but will not lose their salvation. See I Cor. 3:15; 11:32; Heb. 12:6-11; Rev. 3:19; Lk. 19:11-26.

Baptists distinguish clearly between salvation, which is the gift of God through Jesus Christ (Rom. 6:23), and blessings and rewards, and chastenings and losses, which are given for obedience and service, or for disobedience and failure to serve. But while believing that rewards will be given, no Baptist holds that any true Christian serves God to get a reward, but wholly and solely from gratitude and love for Him Who loved us and gave Himself for us. Yet we know that the reward is sure to the saved who are faithful and true, and all of the saved will serve some. See I Cor. 7:10-11; I John 3:3.

You can readily see the difference between Baptists and Methodists on these points. The one making obedience and service as means to secure salvation in the end and the other making salvation received by

grace through faith, at the beginning of the Christian life, produce the obedience and service from the spirit of gratitude and love. Because of these differences no honest Methodist could join the Baptists, neither can any honest Baptist join the Methodists without a change of belief. Honesty cannot sanction what is not believed, and this one does who joins a church which holds doctrines he cannot honestly endorse.

The third points of difference we will notice between these two denominations are concerning baptism, and the first of these is concerning the proper subjects for baptism.

Methodists hold that believers in Christ and infants and other children under the age of personal accountability should be baptized. Baptists hold that none should be baptized except those who profess to have believed in Jesus Christ unto salvation, therefore, Baptists baptize none, except upon a profession of their own personal faith in Christ.

Baptist belief and practice on this point are based on the commission as given by Christ Himself, on the Scriptural accounts and requirements of those baptized, and on the absolute lack of any mention of infant baptism in the Bible. Starting with John's baptism, Mat. 3:6; Mk. 1:5, we see that those baptized of John in Jordan confessed their sins, a thing infants could not have done. Then in Lk. 3:7-8 we see that John required those who came to him to be baptized to "Bring forth fruit meet for repentance;" another thing infants could not do.

Then in the commission given by Christ, which was certainly given correctly, Matthew puts **teach** before baptize and Mark puts **believe** before baptize, which terms exclude the baptism of infants, and there is not a hint that the order should ever be reversed. In Acts 2:38, we find that Peter, by the Holy Ghost, put the terms in the order of the commission of Christ, putting repent before baptize, and never even hinted that the order should ever be changed. Then in Acts 8:12 we find that "when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." But there is not the slightest mention of infants, and the **believed** before **baptized** excluded them. Beside all of this, the best Pedo-Baptist authority in the world today, "The Schaff-Herzog Encyclopedia of Religious Knowledge," Vol. 1, page 200, says: "There is no trace of infant baptism in the New Testament."

Baptists, therefore, hold that infant baptism is wrong because the terms of the instructions concerning baptism exclude it and because the accounts of baptism all fail to mention it, but instead always put something before baptism which excludes the infant from the rite, and Baptists dare not presume to change the order given by our Lord nor go beyond what is written.

As seen in the quotation from Schaff-Herzog above it is admitted by all that "there is no trace of infant baptism in the New Testament." Therefore, it must be confessed that infant baptism is based

## Mississippi College

## AN INSPIRING EXAMPLE.

No more inspiring example of success has ever come to the Baptists of Mississippi than this brilliant campaign of Brother McComb for the endowment of the college. Every day brings its tidings of victory and every patriot's heart beats faster when we read of the loyalty of our pastors and their people. Two years ago most of us believed the raising of \$300,000 impossible of accomplishment by the Baptists of our State at this time. It was good to talk about but not to be attempted. Today every one feels that it will be an accomplished fact within a few months. We will set the Baptist world an example of doing things. Pastors, open your doors to McComb and Mayfield and let your people do what they so much want to do. We will be through with this matter within a few months and can turn our hands to other things.

Affairs never moved better in college circles than now. Students are sticking to their work and harmony prevails. The honor system on examination has been adopted by the student body and will work with success. Plans are being perfected for the separation of the preparatory school and college. We are also planning some way to help through college fifty or one hundred poor boys at the very lowest possible rate.

Indeed it does seem that we are on the threshold of mighty things in our work.

Every man's shoulder to the wheel!

Yours for the best and largest things,

J. W. Provine.

## MISSISSIPPI COLLEGE ENDOWMENT.

By W. A. McComb.

Canton, Goodman, Pleasant, Ridge, and Bulah churches raise the thermometer \$2,000.00. Then a dear good sister, whose name I am not at liberty to give, sends it still higher by a generous gift of \$5,500.00.

This places the thermometer in round numbers at \$70,000.00—Much praise to the noble givers who are to be found upon every hand.

Brother Melton headed the list at Canton with \$250. His noble son, Julius, followed suit by giving \$100. His father, with tears filling his manly eyes, said, "When my boy made that gift to Mississippi College, it did me so much good I felt repaid for every dollar I had spent on him." His daughter, Miss Lucile, also made a subscription. I wish I could mention every giver by name. Every one of them has my deepest gratitude. One dear old mother in Israel gave \$100. Then a maiden, who helps care for an aged mother, went down for \$100.

A ride of twelve miles in the country and six members canvassed and only one refused to give and he said he was not able to. I guess he was not able to do much, if anything, from appearances.

God bless the noble pastors who stand by the agents in this trying work. They are a noble set of men, and I thank every one of them and pray God to reward them for kindness shown His little ones.

## MORE FROM MAYFIELD.

Please add \$857.00 to the report of next week's paper, as my report since last Friday night.

Fraternally,

J. J. Mayfield.

## KINDLY REMEMBRANCES.

The hospital is very grateful for the gifts sent in by friends during the past few weeks. We are glad to acknowledge the following as some of the recent donations: Box of kindras from Belzoni. Package of three kindras without the name of the sender. Four pounds of butter, accompanied by a beautiful bouquet of flowers, from Miss Ethel Burkett, who failed to give her address. A package of towels, with no address of sender. A large box of canned fruits and vegetables from the ladies at Seminary. A quilt from Mrs. Ross, of Jackson, and one left by Brother Philips who failed to give the name of the giver.

These gifts are very acceptable, and much appreciated, and due acknowledgment is made of them directly when such is possible. Let all who send gifts be sure to send the name and address of the sender.

Permit me to say that the hospital has a full corps of nurses at this time, and no more shall be needed until mid-summer.

Bryan Simmons.

E. L. Wesson.

## MISSION SECTION

## FOR MINISTERIAL EDUCATION, HELP!

Only two weeks remain of this session and a board of ministerial education is in session. We have more than \$2,000 subscribed on our books all in small amounts, and less than churches and pastors give this their immediate attention will be greatly embarrassed. We have nearly ninety teacher boys and are hoping forty. This takes money.

Now, brother, please give this your attention and send in promptly your pledge. Your account is heavily overdrawn now.

Cordially,

J. W. Provine.

## SIGNS OF PROMISE.

The W. M. U. offerings are always a forecast of mission interest. They began early with the new year and are still coming. They have been somewhat smaller than in her years, but there have been more of them. These Christmas offerings are indeed about all that come in the early New year. Among these are three that are in free figures, two that are in the 60's, and one that is in the 50's—quite a number at range in the 50's. A larger number in smaller amounts but all breathing the spirit of devotion to Him whose command to evangelize the nations is imperative on all who have been washed in the atoning blood of our Lord.

Tidings more or less encouraging have come from the churches that have made offerings to this cause. Griffith led the way with \$15.75 with Harbardo and Sherman second at \$113.50 and \$118.00. Oak Ridge with \$200.00. Brooksville with \$71.01. Over steps up where Columbia waves the flag of a great victory with \$9.37. The budget of Clinton has yielded \$25.00, at Brookhaven \$154.00, at Jackson Second \$202.77, and at Yazoo City \$0.00. Sharon, where the fragrance of that odorous oil that went away to be with the Lord abides in fruitfulness, sends \$109.00. Hope and Foreign Missions.

McComb appeared like an oasis in the desert when from her treasurer there came \$50 for State Missions, and so Laurel with \$18 for same cause. Lyon attests her interest in Foreign Missions with a check of \$13.00. The aggregate on my books to date shows State Missions \$3,460.14; Home Missions \$1,001.99; Foreign Missions \$402.55. The battle royal is on; let every man and woman endeavor to do with his might at his hands find to do.

I plead for the richest way for missions the six weeks that are left to us to do a work of our God.

A. V. Rowe.

## SHORT TALKS ON THE HOSPITAL.

## The Progress of the Campaign.

One year ago the campaign for \$50,000 for the erection and equipment of the proposed hospital building at Jackson was launched. The services of Rev. J. N. McMillin were secured for that purpose. He began his work under difficulties many and serious. He labored with wisdom, tact and energy until the first of June, when he gave up the work in order to make preparations for the responsible position he now holds. During the month of June the hospital had no representative on the field. At the solicitation of the board of trustees, the writer took up the work the first of July. During the summer months he held meetings and took subscriptions. Most of the fall was spent in visiting associations. During October, Hospital Day was observed in several churches and Sunday Schools with gratifying results. During the last convention the board was so fortunate as to secure the services of Rev. J. C. Parker. With characteristic zeal and wisdom he has thrown himself into the work and the results have been gratifying indeed.

Although it is impossible for me to give the exact amount of cash and pledges received to date, I feel safe in saying that counting cash, notes, and signed cards, we have received about \$35,000. These subscriptions have come from about twelve hundred persons, besides the cash contributors. Four persons have pledged \$6,000 of this amount. Several churches have subscribed as much as \$1,000, and others as much as \$500. Several brethren have subscribed as much as \$500. Thirty Sunday Schools are included in the list of subscribers, sixteen W. M. U.'s and several Y. W. A.'s. Quite a number of unions were pledged at the convention for amounts on the Annie Kate Woods memorial fund; but many of these have not yet put their subscriptions in note form, because up to this time they had not been asked to do so. Nearly three hundred have joined the "Legion Band," pledging \$1.00 per year for five years. Among these are many boys and girls and we are very anxious to see this list grow.

We are seeking opportunities to present this matter to the people in the churches. We realize that the mission campaigns are on, but as we are taking subscriptions our work will not interfere. Griffith Memorial gave over \$100 to Foreign Missions one Sunday and subscribed liberally to the hospital the next. Observation leads us to believe that the college campaign is not hurt by the hospital and vice versa. Never should one be received to the exclusion of the other. Both are our children, equally needy, and to feed one and leave the other hungry will not be parental. If every one who said in word or thought, "I am going to help the hospital," would do it now we would be through. Do something at once, be it large or small.

Bryan Simmons.



## TIDINGS OF THE KINGDOM

There was organized at the Baptist church of Newton on March second a B. Y. P. U. with twenty-one members. Officers were elected as follows: W. E. Hardy, president; Miss Kate Hardy, recording secretary; Earl Sansing, vice-president; Miss B. E. Nicholson, treasurer; Miss Alice Quarles, organist; Miss Willie May Perry, corresponding secretary, Odell Edmunds, chorister.

Pastor W. H. Morgan, Brookhaven: The library shower given by the Junior B. Y. P. U. on Friday night in the annex of the church was a pleasant occasion, and resulted in the receipt of fifty or more volumes for the library, as well as a neat sum of cash to be used in the purchase of books. Those who are interested in the supply of the best character of literature to our young people could not do better than have a part in the establishment of this library by the B. Y. P. U.

Mrs. A. D. J. Colla: Sunday, March 2, was a fine day at Colla. Services in the morning was conducted by Brother McCool of Clinton who preached an impressive sermon. Sunday School opened in the afternoon with good attendance. We had prayer meeting at night and also a lively Y. P. U. At times it has been almost discouraging. Our pastor, Brother Mason, having resigned, it seemed as though our little flock would be scattered to the four winds, but our little Sunday School and prayer meeting have held out well. On last Sunday Brother McCool was called into the pastorate of the church and accepted the call. By the help of God we are moving along nicely at present and looking for better things in the future.

Rev. J. M. B. Clifton, Quitman: I am a young preacher only 34 years of age. I am pastor of three churches this year. I was pastor of seven last year. My work consists of the following churches this year: Pleasant Hill, Hiwannee and Chaparral, all good working churches, though small in number of members. I was with my work at Hiwannee and Chaparral last week and received six members, three by letter and three for baptism. We give God all the glory and praise. Brother Alex Hughes was with me in two services at Hiwannee and at Pleasant Hill on the fourth Sunday, and Sabbath night before. Pray for me and my work. My time is not all taken up in summer meetings yet and will be glad to consider invitations anywhere the Lord's people might desire me.

Rev. W. E. Osyka: Recently I spent a few days with Pastor W. E. Farr and his people in Columbia, Miss. I wish to say a word about the new church building for the benefit of other churches contemplating building. It is one of the most beautiful church buildings I have ever seen, and I have seen not a few, in all of Southland. It combines more of the modern improvements and commodiousness with the main idea of a perfect auditorium and convenient for universal church purposes than anything I have seen. The whole building and furniture cost, I understand, about \$20,000, and the auditorium will seat 1,000 people. The building plan may be graded to cost any sum from \$8,000 or \$10,000 to \$20,000 or more. The architect, Brother J. E. Green, is an old Sunday School worker, and has made a special study of combining the Sunday School rooms, and social apartments with the auditorium purposes.

W. E. Everett: In a most impressive service the First Baptist church of Murfreesboro, Tenn.,

ordained seven new deacons, February 23, 1913. The pastor, Rev. Austin Crouch, was assisted by Dr. I. J. Van Ness, of the Sunday School Board and Dr. H. H. Hibbs, financial agent of Tennessee College. Dr. Hibbs spoke of the duties, privileges, and responsibilities of deacons. He said that their work was to help produce a spiritual atmosphere. He defined the word "grave" as applied to deacons as meaning "of spiritual weight." Dr. Van Ness spoke of the relationship of the church to the deacons. It should be one of confidence. You should help them to be what you expect them to be. You should not limit their usefulness by making money affairs hard and you should be loyal to them in their plans, for they are charged with looking into the future. Outspoken love is a fundamental thing in our relation to each other. You should join with the deacons to make the spiritual atmosphere worth while and not leave spirituality to them alone. Spirituality dies when it is given to a class. The new deacons are Dr. W. C. Bilbro, John Williams, A. L. Todd, R. W. Hale, all trustees of Tennessee College; Eugene Tavenner, dean of the Middle Tennessee State Normal; J. Henry Burnett, business manager of Tennessee College, and A. J. Jones.

Evangelist A. A. Walker, Birmingham, Ala.: Just a wee bit of your valuable space to say to the brethren of dear old Mississippi that after the first of June I will be open for evangelistic work wherever the Lord may lead. Have just returned from a splendid revival in the Euclid avenue church, of St. Louis, where God gave us a great meeting. We saw wonderful things brought to pass by the Spirit of God. He added to the church more than fifty souls. I am now in the midst of a good meeting here in the city with the church where I hold my membership. I have held meetings here before and tried to get out of holding this one—but while in St. Louis received a telegram announcing the result of a meeting of the church fathers when they decided to have me hold this one, too. God has given us up to last evening forty-one for baptism and eleven by letter, and we see many more to follow. The month of April is given to two churches in this city, and from the convention in St. Louis I go to South Dakota for a three weeks' campaign reaching Birmingham the latter part of May or the first of June and then will be ready for service elsewhere. The Lord graciously bless you and your paper. Do your dead level best for Jesus. Every day brings us one day nearer home and it may be that we are nearer now than we think.

E. J. Hill, Maben: I have been on this field one month. Upon our arrival we were carried to the hotel where we were cared for until the arrival of our goods one week later. We were then moved to our rented home where the good ladies pounded us right royally, leaving a well filled pantry. We find everything here very pleasant—a good town, kind people, a well organized church, a fine Sunday School and prayer meeting, and a congregation which has been well fed with the Gospel by my predecessor, Brother J. R. G. Hewlett. We have one of the best of schools, managed by Prof. Walker. Our congregations are growing too large to be comfortably seated in our church, which means a new church in the future. However, our first work will be to build a pastor's home, plans already having been adopted and most of the money in hand. I give half my time here. The other two Sundays I preach at Mathiston, only two and one-half miles away—also a fine town. I am no stranger at Mathiston, as this is my third year with this good church. It has been a pleasure to see both

town and church grow. Here we have some fine workers. Dr. P. B. Trotter is the efficient Sunday School superintendent, which means they have a good Sunday School, as he is one of the best Christian workers in the State. It is indeed a blessing to any pastor to have such a counselor and co-worker as he. I resigned at Shuqualak because I thought my opportunities for usefulness would be better on this field. It was one of the best churches I ever served, and as true to pastor and family as a church could be. During my thirteen months' pastorate many were added to the church and they gave more to missions than ever before. I bespeak for my successor a fine field. They will co-operate with him in every way for the advancement of the Kingdom.

### NORMAL AND ENCAMPMENT AT BLUE MOUNTAIN.

One of the regular State Summer Normals has been located at Blue Mountain College, and will open June 9th and close July 3rd. This normal immediately follows the close of the session of our school. Therefore, many girls should enter our teachers' training department for the last few months of the session, and remain here for the normal. A large per cent of those who applied for teachers' license at the close of the normals throughout the State last summer failed in their examinations, and many will need more preparation this year than they can possibly get in any four weeks normal. For these the arrangements outlined above are ideal. Our last quarter opens on Monday, April 7. Some can come then, some earlier and some later.

The Mississippi Baptist encampment meets on July 6th, which is the Sunday following the closing of the normal on Thursday, and closes on Sunday, July 13th. We hope to arrange low railroad rates for each meeting, and to have tickets bought for attending the normal good for returning after the encampment.

Lowrey & Berry.

Blue Mountain, Miss.

### MISSION NOTES.

Rev. and Mrs. John Lake are now at Clifton Springs, N. Y., but will start in a few days for their work in Canton, China.

A young millionaire has recently renounced all the pleasures that might come from wealth, and has become a missionary to the Mohawk Indians in Western China—a very difficult field. Not long since, a check for \$500 came into the treasury of the Foreign Board. The giver wrote, "I have been giving \$15 for this work, but the secretary said I should do my best, and I enclose \$500."

A new mission has been opened in Kwel Lui, South China. C. J. Lowe and Mrs. Lowe are the workers there, and they are already contemplating an extension of the work by opening a chapel on one of the important streets of the city. They have a colporteur and a Bible woman and have baptized eight converts, with others awaiting baptism.

During the first half of March, the week of prayer for Home Missions will be held by the women's societies of the South. It is believed that the study of the fine literature prepared for this week and continued prayer to God will arouse great interest in His work and bring large contributions into His treasury. Last year nearly \$20,000 was raised as a result of its observance.

Missionary J. A. Day is rejoicing in a fine meeting among the Osage Indians at Pawhuska, Okla., in which the Gospel has overcome cultivated prejudice against it, as well as the ignorance of barbarism characteristic of the wild Indian. Nine were baptized and four were restored to fellowship, and the Spirit of God took hold upon the community in a way not before known. Three full-blood Indian brethren and Miss Grace Clifford were helpers in the meeting.

## Rheumatism

### Is A Constitutional Disease.

It manifests itself in local aches and pains,—inflamed joints and stiff muscles,—but it cannot be cured by local applications.

It requires constitutional treatment, and the best is a course of the great blood purifying and tonic medicine

**Hood's Sarsaparilla** which corrects the acid condition of the blood and builds up the system.

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

## DEATHS

### MRS. W. J. WOOTEN.

In loving remembrance of Mrs. W. J. Wooten ("Aunt Jennie") as she was called by her relatives and familiar friends) who was born February 24, 1853, and was released from earthly suffering and borne by ministering angels to her eternal home October 4, 1912.

Since by decree Providence has removed from among us our beloved sister, and friend, and as the decrees of God are unsearchable, we bow in humble submission to His will and thank Him for the many years of loving service rendered by this noble, godly woman, whose loyalty and faithfulness have been deeply impressed upon us by her seemingly untimely end.

We cannot say enough of her nobility, of the consecration and beauty of her life and of our sorrow, but in behalf of the Woman's Missionary Union, we wish to say, her work as our president was efficient, her presence an inspiration, and her memory a benediction.

She could guide without dominating, instruct and advise without self-advancement. Her purposes were steadfast, her interest and enthusiasm and love unbounded—our loss unspeakable. We have every reason to believe, yea to know that as Mrs. Wooten's last day of earth gently faded away, it was for her the beginning of the eternal glories of heaven's perennial day.

When the battles of life are all fought, and its trials and triumphs in this earthly sphere are all over, then we shall meet her in the eternal city of our God.

Woman's Missionary Union,  
Shelby, Miss.

### INDIAN RUNNER DUCKS

15 pure white eggs from famous Indian Runner Ducks, \$2. Apply for price on ducklings. Z. J. SCOTT, Winona, Miss.

### MARIANA BATEMAN.

Mariana Bateman was born March 10, 1840, and died March 1, 1913. She was married to James Purvis in 1858; to them were born three children. Her first husband was killed in the Civil war, near Atlanta, Ga., in 1864. In 1866 she was married to E. S. Bateman, five children being born to them. She leaves a husband and seven children. Sister Bateman joined the Baptist church at Pleasant Hill in 1860. She was a consistent Christian and outspoken against sin, upholding righteousness. She was buried March 2, at Pleasant Hill church. A large congregation of friends and relatives were present, the writer conducting the funeral services.

J. C. Buckley.

### SCHOOLS AND CHURCHES JOIN THE CLUB.

That the superior quality of the pianos and the big saving in price effected by The Baptist Record Piano Club are being appreciated by institutions as well as by individuals is shown by the fact that secular schools, Sunday Schools, and churches are joining the club in goodly numbers. The following letter from a school trustee emphasizes one of the many good reasons. He writes: "The piano obtained through the Club is being used in the Musical Department of the school here, and all are highly pleased with it. We feel that we saved from \$75.00 to \$125.00 by purchasing through the Club."

A church official writes as follows: "I will say that the church is pleased with the Club plan. The piano is first class in material, workmanship and construction—fine tone, clear, soft and musical. The plan of payment is good, sound and satisfactory."

If you or your church, Sunday School or public school need a fine piano, by all means write for the Club's catalogue, prices and terms. Address the managers, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

### BROTHER LUTHER MATTHEWS.

Brother Luther Matthews, aged 43 years, 7 months, 9 days, met his death on February 9, 1913. His death was a shock and a great loss to his community. He was a member of the Baptist church and was the leader of the choir in his church. He met his death while coming from Sunday School. He stopped in at his neighbor's for a few minutes, and while there he fell dead. "Watch and pray, for ye know not what hour the Son of Man cometh."

He leaves a wife and eight children to mourn his death. May God bless them in their grief.

L. P. Arender.

## Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh. This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way. A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to Dr. J. W. Blosser, 204 Wales St., Atlanta, Ga.

**Save Feed Bills**  
and get better results from your stock. Add small amount of **Animal Regulator** to the daily ration. Strengthens and stimulates digestive organs and assures a steady flow of food. In packages of 25¢, 50¢, \$1.00, \$2.50, \$5.00. "Your money back if it fails." Get Pratts Profit-Sharing Booklet. 1913 **PRATT'S** FREE Philadelphia **PRATT'S** Chicago

## BOOK TALKS

NO. 1.

### A BOOKSTORE AT YOUR DOOR.

If you live in a town or near a town where there is no book store you must have felt at some time the need of this kind of a shop where you could get what you wanted to read; where you could secure the books you had heard your friends mention. Somehow the desire to read is almost as general as the desire to eat—and a good deal stronger with some of us.

Often you want a book and do not know where to get it. Here is the solution of the problem: No matter what the book is, or what its character, you can get it as easily as if you had a book store at your door. This is easily done by writing to the Mail Order Service of The Baptist Record. This department makes a specialty of supplying to its customers any book published. If you don't know the price, drop us a card and we shall be glad to tell you.

If you are a book-lover and want to receive literature about books, fill in the coupon below and mail it to us. Or a postcard will do.

### MAIL ORDER SERVICE, THE BAPTIST RECORD, Jackson, Miss.

I am a reader of books and shall be pleased to have you send me from time to time literature about new books and special book bargains. Please put me on your "Book-lovers' Mailing List."

NAME .....

ADDRESS .....

I am especially interested in books on.....

## Mississippi Woman's College

Owned and operated by the Baptists of Mississippi. One Hundred and Sixty young women enrolled already. Let us have your daughter.

J. L. Johnson Jr., President, Hattiesburg, Miss.



## Woman's Missionary Union

MRS. T. J. BAILEY, Director, Jackson, Miss.  
Directed all communications for this department to Mrs. T. J. Bailey.  
MISS J. P. HARRINGTON, Corinth Sunbeam and Royal Ambassador Leader for Miss. W. A. L. HARRINGTON, Winona, Minn. Y. W. A. Leader  
MISS MARIAN JOHNSON, Hattiesburg, Miss. College Correspondent

### CENTRAL COMMITTEE

MRS. W. A. MCGOWAN, President  
MRS. W. A. HURUM, Vice-President  
MRS. A. J. AYEN, Sec. Secretary  
MRS. RHODA ENOCH, Jackson, Miss. Recording Secretary  
MRS. BESSIE E. KEN, Forest  
MRS. A. H. LONGINO, Jackson  
MRS. J. P. BRIDGES, Jackson

### OFFICERS OF ANNUAL MEETING

MRS. W. A. MCGOWAN, President  
MRS. A. J. AYEN, Sec. Secretary  
MRS. GEO. W. RILEY, Recording Secretary

### CORRESPONDING SECRETARY

MISS MARGARET LACKY, Clinton  
All Societies of the State should send quarterly reports to Miss Margaret Lacky, but all money should be sent to A. V. Rowe, Jackson.

"He hath sent me to bind up the broken-hearted, to proclaim liberty to the captive."—Isa. 61:1.

### NOTICE

Societies will please send the "Central Committee Literature Fund" (ten cents per member per annum) to the office Secretary, Mrs. Rhoda Enoch, Jackson, Miss. Please remit by money order or by bank exchange. Do not send personal checks.

### EXPLANATORY.

At the head of this column we have for several weeks past had a call for a "Central Committee Expense Fund." Because of the fact that that name is misleading it was decided at the last meeting of the Central Committee to change the name to "Literature Expense Fund." And from this on it will be so known. The object in asking for the fund was that we might have on hand a sufficient sum to enable us to have printed into leaflet form such papers as were helpful for future reference, and that it could be a benefit to local societies such as Mrs. King's paper on "Telling" read at our State Convention, as Mrs. Lipsey's paper, "Beginning at Jerusalem," and Mrs. McGowan's paper on "How to Organize and Conduct a Society." These are mentioned merely as examples, but we have a number of splendid papers written by our ladies over the State, that will prove most helpful, but in permanent form. Because we have no money for work like this, we decided to ask for a sum of ten cents per annum per member from each society. This request was embodied in a resolution presented by our Mrs. R. L. Bunyard at the meeting of the W. M. U. during the State Convention.

We are most grateful to the societies that have responded to this request; and we are especially grateful for the kindly letters that have come with each check. We feel sure that no society will be burdened by granting the small amount for this purpose, and we believe it will be returned to them many fold in the leaflets that will be gotten out.

Margaret M. Lacky.

T. B. Doxey, Merchant Tailor and Steam Cleaning and Dye Works, earnestly solicits your business, 228 West Capitol St., Jackson, Miss.

### A MESSAGE FROM WATER VALLEY W. M. U.

The present outlook of the W. M. U. is encouraging. Having elected most efficient officers to serve the ensuing year with a willing membership, the possibilities are wonderful, if only we avail ourselves of the opportunities before us.

To become better equipped for service in all lines of work is offered if we are willing to pay the price which is easy, devote a reasonable amount of time to study God's word and to do His commands, as did Abraham.

The meeting on the first Monday is devoted to business; the second Monday a Bible lesson by the pastor; the third Monday, a Bible study, and the fourth Monday, a missionary program.

Wednesday evening at prayer meeting we enjoy a most helpful Bible study. It is food for the soul to all who desire to keep God's command, "Learn of me."

The Sunday School is a great source of learning—"a field white already to harvest."

It is the privilege of every soul in our little city to meet these blessings and be made a blessing, thus fulfill the prophecy "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing."

Christ came as a consummation of this blessing. "The Son of Man is come to seek and save that which is lost."

May we not make the fatal mistake of the Scribes and Pharisees, "Ye pay tithe of mint, anise and cummim and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done and not leave the other undone."

A much needed work is always at our door and we are in the midst of dying souls. "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth laborers into the harvest."

Sincerely,

Mrs. J. R. Markette,  
Chairman.

Many churches are now making their orders for the New Evangel song book. If you need any of these, write The Baptist Record.

### CONSTRUCTIVE COMPARISONS.

The following figures were prepared by Mrs. W. C. Lowndes, treasurer of the Woman's Missionary Union, for the purpose of showing us just how we stood toward our year's apportionment at the close of the third quarter.

Before you look at the figures, it will be encouraging to know that we have given more to Home and Foreign Missions during these nine months than we have ever given during the same period for the past four years. But we must also remember that while we have given victoriously during the last quarter of each of these four years, we shall have to give much more during the closing months of this year if we fully reach our apportionment. May a comparison of the figures given below be constructive in its influence, thereby girding us with renewed strength which shall through prayer and gifts make possible a victorious financial report at the St. Louis Jubilate.

Amounts Given by W. M. U. Societies and Bands in the Three Quarters Ending February 1, 1913.

State	Foreign	Home	S. S. Board	Margaret Home	Training School	Totals
Alabama	\$491.07	\$1934.23	\$44.37	\$5.81	\$21.95	\$7497.43
Arkansas	1572.92	1012.24		11.00	21.30	2617.46
D. of C.	216.15	134.26	19.25	5.00	12.00	386.66
Florida	985.41	363.06	34.95	36.00	136.50	1555.92
Georgia	6467.26	2986.40	209.72	17.60	19.41	9700.35
Illinois				4.10	5.00	9.10
Kentucky	5497.68	1392.68	55.75	48.45	444.98	7439.54
Louisiana	812.30	595.55		18.50	51.25	1477.60
Maryland	854.81	535.56	12.25	14.25	91.25	1508.12
Mississippi	3257.35	2114.53	50.15	57.00	309.35	5788.38
Missouri	3200.92	1430.56		64.47	66.85	4762.80
N. Mexico	13.40	3.20		4.38	10.37	31.35
N. Carolina	6753.60	7459.40	123.72	114.31	1079.70	15530.73
Oklahoma	312.93	255.37	27.87		202.51	798.68
S. Carolina	13321.64	4843.54	220.61	126.23	1064.76	19581.78
Tennessee	6082.68	4055.16	45.70		2.00	10185.54
Texas	6913.25	4534.00	118.13	62.85	137.28	11765.51
Virginia	19868.22	4368.65	123.51	150.00	1450.00	25960.38

\$1621.59 38018.39 1085.98 739.95 5131.46 126597.37

Amounts Still to Be Reported to Meet the Apportionment for the Year.

State	Foreign	Home	S. S. Board	Margaret Home	Training School	Totals
Alabama	\$4758.93	\$4865.77	\$55.63	\$54.19	\$548.05	\$10282.57
Arkansas	1427.08	1987.76	25.00	9.00	188.70	3637.54
D. of C.	583.85	365.74	**	20.00	48.00	1017.59
Florida	2014.59	1636.94	5.05	**	63.50	3720.08
Georgia	20932.74	15213.60	**	157.40	1530.59	37834.33
Illinois	380.00	700.00		.90	15.00	1095.90
Kentucky	5802.32	4407.32	44.25	51.55	570.02	10875.46
Louisiana	1587.70	1804.45		6.50	183.75	3582.40
Maryland	2445.19	1664.44	37.75	15.75	158.75	4321.88
Mississippi	3042.65	2185.47	49.85	18.00	70.65	5366.62
Missouri	2099.08	1269.44	**	**	458.15	3826.67
New Mexico	206.60	246.80		5.62	9.63	468.65
N. Carolina	8246.40	2640.60	126.28	**	**	11013.28
Oklahoma	537.97	594.63	**	10.00	**	1141.70
S. Carolina	4878.36	7356.46	**	33.77	140.24	12408.83
Tennessee	7917.32	5344.84	154.30	75.00	573.00	14064.46
Texas	12186.75	11066.00	16.87	77.15	462.72	23769.49
Virginia	7331.78	10631.35	**	**	**	17963.13

\$86378.41 \$73981.61 \$514.98 \$494.83 \$5020.75 \$166390.58

\*\* Full apportionment has been already received.

## 75c Worth SEEDS For 25c Sent Postpaid!

Special Garden Seed Offer to New Customers!

Just to get acquainted and to prove to you the excellent worth of Bollwinkle's Seeds of Proven Quality, we offer the following

Price Collection at Less Than Cost!

1 Pkt. Golden Self-Bleaching Celery	1 Pkt. True Georgia Collard	1 Pkt. Long Red Carrot
1 " Premium Flat Dutch Cabbage	1 " Big Boston Lettuce	1 " Long Scarlet Radish
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1 " Broad Leaved Spinach	1 " Garlicking Parsley	1 " New Stone Tomato
	1 " Red Crook Onion	1 " Purple Top Turnip
	1 " Large Curled Mustard	

This superb collection 15 full-sized 5c packets, and our 90 page garden guide and catalog, postpaid for only 25c. Mention this paper.

Bollwinkle Seed Co. (Ltd.), 521-E Dumaine St., New Orleans, La.

### THE DOCTRINE OF ELECTION.

have enjoyed reading the report of the Northeast Mississippi Bible Institute. Such meetings should be profitable. I wish we had more of them, but regret to have to note the disagreement among the Baptist brethren on election, although really so much disagreement after all.

Another could not accept unconditional election. The Methodist for present endorsed this position. Other brother (Baptist) said he studied election for four weeks and didn't know any more about it than he did when he began. He believed in it but never preached it.

It may be that if this brother would prepare a sermon on the sovereignty of God he would develop a desire to preach on election. The Methodist brother denied the charge at Methodistists taught salvation by works, but taught "salvation by faith and faith was not a work." It may be true, and I rather think it is, that Methodist friends do not teach salvation by works, but they certainly seem to teach and believe in works in order to keep themselves saved.

The lamented Sam Jones said that Methodistists never had any doubt out their salvation, but were constantly worrying for fear they would lose it. While the Baptists had no fear of losing it, they were in trouble for fear they didn't have it! But, return to the subject of election, beg, out of courtesy to our Methodist brother, to copy from the notes John Wesley some things that may be interesting, on second chapter of hesians.

8. "By grace ye are saved through faith." "Grace without any respect human worthiness confers the precious gift, faith with an empty hand and without any pretense of personal desert receives the heavenly blessing," and this is not of yourselves. This refers to the whole preceding clause, that ye are saved through faith is the gift of God."

9. "Not by works." "Neither a faith nor this salvation is owing any works you ever did, will, or do."

10. For we are his workmanship, which proves both that salvation is by faith and faith is the gift of God. "Created unto good works." "Afterward we might give ourselves to them, which God had before prepared. The occasions of them, we must still ascribe the whole to God. That we might walk in them, though not be justified by them."

Mr. Wesley in his note upon First Peter, makes use of these words, Election in the Scripture sense is God's doing anything that our merit power have no part in. Now, we are saved by grace through faith and both salvation and faith are God's gift independent of any merit qualification on our part, and election is God's doing anything that our merit or power have no part in (all this Mr. Wesley teaches). I sincerely and conscientiously ask, here does the condition of election lie in? The fourth article of faith the old Mississippi and first association in the State reads, "We believe in the everlasting love of God His people in the eternal unconditional election of a definite number of the human family to grace and glory."

It seems to me that it will be hard to improve upon this concrete statement of Bible truth.

I hope the brethren will take up and thoroughly discuss the subject. "The Church, Her Mission and Responsibilities." May the blessings of heaven rest upon them as they study and reason together about God's Word. Amen, J. R. Sample.

Summit, Miss.

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Summit, Miss.

### THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism is, any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

### TO THE PASTORS OF CHURCHES IN WEST JUDSON ASSOCIATION.

By S. V. Gullett.

My dear Brother Pastors:

As I am vice-president of Foreign Missions in this association, I take this opportunity of speaking to you through The Record something about our mission campaign.

The fight is on now, and we want the West Judson to come up with their part of the amount, which Mississippi has been asked for.

And I make this appeal to every preacher who is pastor of any church or churches in this association, to please preach missions to your people with all your might during this month and next, as you know the books will close the last day of April. We only have now two months to raise a large sum of money, so our Home and Foreign Boards can be able to make their report to the convention and with glad hearts say out of debt.

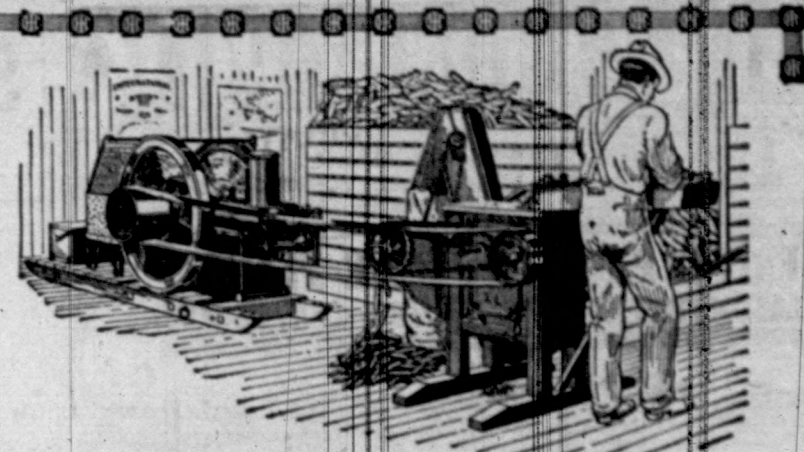
Last year we gave in this association \$780.61 to Foreign Missions, and \$465.90 to Home Missions. Now, brethren, let's do our best to go beyond that this year and one of the best ways to do that is for every pastor to bring the Scriptures before his people and show them it is their duty to give, and pray to God for His Spirit to be with you all while you preach and to lead every one, when they come to make the offering.

And if any church or pastor thinks you need my assistance, I will try to come to you and help you in any way I can to go forward in this great movement.

And now may the Spirit of Christ lead each one of us all over the State and throughout the South when we come to make our offerings for missions this year, is my prayer. Blue Springs, Miss.

### STOPS PAIN—HEALS WOUNDS.

ROYALINE OIL is a GOOD PAIN MEDICINE as well as a GOOD ANTISEPTIC. Its greater strength gives it GREATER POWER TO EASE PAIN, inside or outside, man or beast; also makes it go further, and therefore give LARGER VALUE FOR THE MONEY. Pleasant, clean, safe. 10c, 25c, 50c. Money back if not satisfactory.



## Buy an Engine with Reserve Power

FARM power needs are seldom the same for any two days together. You never can tell when extra work is going to come up, or extra power will be needed. For this reason it is best to buy an engine a little larger than you ordinarily need. The engine with ten to twenty per cent of reserve power will often save enough to pay for itself just by its capacity for carrying you through emergencies.

## I H C Oil and Gas Engines

are large for their rated capacity. They are designed to run at the lowest possible speed to develop their power because that increases the durability of the engine. A speed changing mechanism enables you to vary the speed at will. Any I H C engine will develop from ten to twenty per cent more than its rated horse power. You can use it to run your feed grinder, pump, grindstone, repair shop tools, cream separator or any farm machine to which power can be applied. I H C engines are made in all approved styles, vertical, horizontal, stationary, portable, skidded, air cooled and water cooled, and in 1 to 50-horse power sizes. They operate on gas, gasoline, kerosene, naphtha, distillate or alcohol. I H C tractors are built in sizes from 12 to 60-horse power. See the I H C local dealer. Get an engine catalogue from him, or, address

International Harvester Company of America  
CHICAGO (Incorporated) U.S.A.

## SUNDAY SCHOOL LITERATURE

UNIFORM LESSONS	INTERNATIONAL GRADED LESSONS
Price List per Quarter	Exclusively Biblical Series
Superintendent's Quarterly ... \$0.15	Price per Quarterly Part
The Convention Teacher ... 13	Beginners Department, two
Bible Class Quarterly ... 2	grades, 1st and 2nd year ... \$0.25
Advanced Quarterly ... 2	Teacher's Book, either grade ... 7 1/2
Intermediate Quarterly ... 2	Pupil's Paper, either grade ... 7 1/2
Junior Quarterly ... 2	Pictures (for the Teacher) ... 65
Home Department Magazine (quarterly) ... 6	Primary Department, three
Children's Quarterly ... 6	grades, 1st, 2nd and 3rd
Lesson Leaf ... 1	year—
Primary Leaf ... 1	Teacher's Book, either grade ... 25
Child's Gem ... 6	Pupil's Paper, either grade ... 7 1/2
Kind Words (weekly) ... 13	First Year Pictures (for the teacher) ... 65
Youth's Kind Words (semi-monthly) ... 6	Second Year Pictures (per year by set) ... 1.50
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## SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE  
By L. E. BARTON, D. D.

March 22.

ISAAC AND REBEKAH.

Gen. 24.

Motto Text: "In all thy ways acknowledge him, and he will direct thy paths."—Prov. 36.

Why not call the subject, "A Christian Courtship?" Or "Exercising Faith in Seeking a Wife?" We might call it, "How a Rich Man Married Off His Son." Our motto text could not be more appropriate—"In all thy ways acknowledge him."

We are cursed with the notion that courtship and marriage must be propagated on sentiment, and according to bank accounts rather than by faith in God's guidance. Next to one's marriage with Christ, matrimony is the greatest occasion in his life. The divorce mills are grinding their disgraceful grist out of the infidel ideas which exclude faith in God from courtship and matrimonial plans. The average boy in seeking a wife cares more for dress, the amenities of the "smart set," the lassie's goo-goo eyes, and her fluency in turing the last slang phrase than he cares for soundness of body, culture of mind, beauty of soul and strength of moral purpose. The typical modern girl and her fond mamma are more anxious about his commercial rating than about his Christian character, and more concerned that "blue blood" flows in his veins than that the blood should be untainted by the virus of disease. Some women who have made shipwreck of the venture have told me that they were driven by parently influence to marry one they did not love. Others have committed suicide to escape such union, while still more have married one man and given their hearts and frequently their persons to another. No act more than marrying requires prayer and dependence on God. God will direct those who trust Him.

**Christians Marrying Heathen.**  
Should believers marry unbelievers? Abraham did not think they should. The Hebrews as a nation were commanded not to take heathen wives. Most of Israel's trouble came of that source, when disobedient kings allied their thrones with alien governments by such morganatic marriage. Many a woman has been a lifelong slave and had her unborn children foredoomed to destruction by giving herself to a drunken, profane and persecuting husband. Unborn innocents and the destinies of two worlds unite their plaintive and pleading protests against the transactions of every marriage altar, where a servant

of God plights the troth with a slave of the devil. Abraham was too wise a father and too good a man to run such a risk. He made his servant swear that he would not take a wife from among the heathen for Isaac. Parents then had control of their children's marrying. They ought to have more influence in the premises now, if they would use it in faith, as did Abraham.

Suffer another remark under this head. It is quite risky for one to marry out of his denomination. I know Cupid has not studied theology and is an ignoramus concerning church history. But I see everywhere religious lives blasted, moral conscience blunted and the truth for which Christ died hindered by the union in marriage, of persons of different faiths. Cases have come under my observation in Mississippi where one partner could not live with the other without joining his church. Some of them have very broadly hinted as much. The conduct of the other spouse amounted to bitter persecution. The one who yields, in some instances, lives a life of doctrinal insincerity by endorsing and teaching what is not a matter of conviction, but conceded to be opposed to God's word and hurtful to human souls. There are cases in my own town, however, that these strictures would not apply to at all; cases where each one has a "sweet reasonableness" and broad charity that deliver them from every snare of the kind. But one would better think and pray a great deal before he takes a life companion from another faith.

**A Homiletical Point for Preachers.**

The incident is not regarded as typical at all, but no symbolism furnishes a better illustration of union with Christ than does the marital relation. Finding a wife for Isaac is very like finding a bride for Christ. And what did wise old Abraham do? He made a grand display of his wealth to the woman—the very thing God does in approaching a soul. He tells of his great love, his finished atonement, his marvelous kingdom. Eliezer did likewise. He pleaded the riches of his prince. If preachers would spend more time telling of the princely wealth of the Bridegroom more folks might fall in love with Him. The samples that some display in talking of the follies of the flesh and saying naught of the riches of grace in Christ Jesus are enough to surfeit and disgust, rather than win, buyers of heavenly wares.

**What Is Good Blood?**

Let no one think it a matter of indifference as to what sort of fore-

bears one has. Great children seldom spring from scrub parents. What is good blood? Is it a matter of position, preferment, political favor? Is one of good blood because they have been governors, or congressmen in the family? It is not necessarily so. Does money establish the blood? No. A godly ancestry is rather to be desired than great riches. Healthy bodies, sound minds and an honorable walk before the Lord are the things that determine aristocracy. Brains are a better gauge of character than bullion, but brains are not sufficient unless given to sobriety and service. Abraham wanted his son to have a wife from a good stock of folks. Every parent ought to desire the same for his child.

**Faith in Action.**

The patriarch's faith is dominant here, as everywhere else. He believed Jehovah would lead in this thing as in all others. It would seem a hazardous thing for two persons who had never met to enter the marital relation. It would be the most dangerous procedure without implicit faith in God. Persons can be led of the Lord in such a matter, and know that they have the mind of the Spirit. The faith of Abraham, the obedience and enthusiasm of Eliezer, the manly courtesy of Laban and Bethuel, with the girlish frankness and rustic simplicity of Rebekah constitute a thing of beauty and a joy forever. We know it turned out well, for the life of Isaac and Rebekah has come down the long line as a very synonym for conjugal blessedness.

**MIGHT NOT BE ALIVE.**

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living today if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

**MRS. JAMES R. BINFORD.**

On the 28th day of February, 1866, I married Frances L. Campbell, a God-given wife, I truly believe, for 47 years. We shared each other's joys and sorrows and as I knew her as no others did or could, I deem it my duty to record now her noble, pure Christian life. Her love for me was ever pure as the driven snow; her greatest desire was ever to serve her God, make me happy and add to the happiness of others. Her heart was free from guile and as pure as an icicle thrice frozen before the northern blast. She was the light of my life and the joy of my heart and by her pure, spotless loving life did much to purify mine, thereby making our home a happy one, demonstrating the fact that "where there is love there is peace, and where there is peace there is God, and where there is God there is no need

for we have never wanted for kind loving friends or the necessities of life while we in common with humanity had sorrows and some that would almost crush me, yet she was ever ready to comfort and console me and say, It is God's will and "He doeth all things well." We cannot understand now, but up there we will and then see and know that all our seeming sorrows and heartaches here were blessings in disguise. She was in my home the golden setting in which the brightest jewel was mother. In our home the world of strife was shut out and a world of love was shut in. By her gentle, pure, loving life our home was the blossom of which heaven will be the fruit. She made our home, both for children and myself, the kindest, sweetest place in all the earth and it was the father's kingdom, the children's paradise and the mother's world; in fact, it was the jewel casket containing the most precious of all jewels—domestic happiness, and the center of our affections around which the love of mother, father and children twined as the ivy to the oak. But on the 21st day of February, a loving all-wise Heavenly Father, knowing her patient suffering from disease, said "Come up higher," and her pure soul took its flight to that ever happy home prepared for the pure in heart, there to meet her Savior Who redeemed her and her loved ones who had preceded her and with them sing His praises throughout eternity. But my Father saw fit to leave me in this world of sin and sorrow and although my heart is filled with sorrow because of the separation from my heart's beloved, yet I believe it is but another link to bind me to heaven and perchance angel hands are beckoning and ere many years and perhaps days I shall once more and through eternity be with her. But when I remember his precious promises, saying, "I will never leave thee nor forsake thee," and again saying, "Fear not, I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," and believing these promises as firmly as I believe that Jesus is able to save me, I look to Him and say, "Thy will be done."

James R. Binford.

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The Baptist Record, Jackson, Miss.

**DEATHS.**

DAVID MCCARTY.

David McCarty was born in New York in 1837; died at his home in Charleston, Miss., February 17, 1913. He came to this State in early childhood and was married in 1871 to Miss Mary Murphy, who died in 1876. He was later married to Miss Minerva Womble, who died in 1910. He leaves two daughters—Mrs. Laura Myers, of Helena, Ark., and Mrs. Lula Saunders, of this place, also one son—D. N. McCarty—of Charleston.

Brother McCarty enlisted in the Confederate army at the beginning of the war. He was a brave and true soldier. He was an honored deacon and charter member of the Charleston Baptist church. He helped to fight all its battles, but lived to see it own good property and out of debt. His was a worthy example. His pastor, C. W. Stumph.

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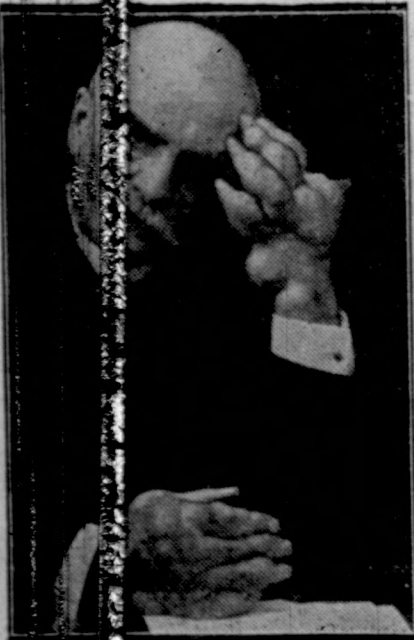
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under the house. A negro was hanged in what was considered conclusive evidence. The following day another negro confessed to the crime and was burned. While no punishment could have been inflicted commensurate with the crime, yet a larger part of the citizenship were very loathe to see the days of the "burning of Nero" return, but with the town filled with men from over the country with hearts set on that kind of morbid revenge, quiet submission to the horrid stigma was only inevitable.

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